THE CLAIMS

OF

CHRISTIAN LITERATURE

IN

INDIA.

AN APPEAL

TO

MISSIONARY SOCIETIES.

BY

JOHN MURDOCH, LL.D.

Madras:

S. P. C. K. PRESS, VEPERY.

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THE CLAIMS

OF

CHRISTIAN LITERATURE IN INDIA.

Evangelistic Agencies.

Evangelistic Agencies may be classed under three main heads*—preaching, education, and literature. In some Missionary fields, as in most parts of the Dark Continent, the living voice is at first the only instrument that can be employed. Without readers, books are of no more use than spectacles to the blind. On the other hand, in countries like India and China, where education has made some progress, the press becomes of great importance.

There is no antagonism between the three agencies; they are mutually helpful. Interest is best awakened by personal contact with the preacher; education gives the ability to read; while any impression produced may be maintained and deepened by the printed page.

Though the influence of books is generally much less than that of the voice, they have the advantage of being able to be multiplied indefinitely, while preachers are comparatively few, Paul's address at Athens was heard only by a very limited number; in its written form it has instructed countless millions, and will do so to the end of time.

While the relative value of some agencies may increase, under altered circumstances, that of others may diminish. Dr. Weitbrecht says:

> "Owing to the great extension of Government education, and the pressure on Mission schools of examinations and education codes squeezing down religious instruction to a minimum, the provision of Christian literature for the array of readers is rapidly overshadowing the question of conveying a limited amount of Christian instruction to the comparatively few who attend Mission Schools."†

Spread of Education in India.

One of the greatest blessings which the British Government has conferred upon India is its system of popular education. The remarks of Macaulay, with regard to Europe in the Middle Ages,

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* Medical Missions may be considered a fourth division.

† *London Missionary Conference.* Vol. II. p. 262.

apply with still greater force to ancient India: "We see the multitudes sunk in brutal ignorance, while the studious few are engaged in acquiring what did not deserve the name of knowledge." The "nine gems" at the court of Vikramaditya were only like a few stars in the dark night.

With regard to the Muhammadan period, Sir W. Hunter says:—

"No Mughal emperor ever conceived the idea of giving public instruction as a State duty to all his subjects. He might raise a marble mosque in honour of God and himself, lavish millions on a favourite lady's tomb, or grant lands to learned men of his own religion; but the task of educating the whole Indian people, rich and poor, of whatever race, or caste, or creed, was never attempted."*

Warren Hastings established the Calcutta Madrassa, or Muhammadan College, in 1781, which was followed in 1792 by the Sanskrit College, Benares. The Poona College was founded in 1821. On the renewal of the East India Company's Charter in 1813, a clause was inserted requiring not less than a lakh of rupees to be spent every year in the diffusion of knowledge. It was not, however, till 1823 that a General Committee of Public Instruction was appointed in Bengal. In 1826 Sir Thomas Monro established a similar Board for the Madras Presidency. Schools were gradually opened. In 1830 Dr. Duff commenced an institution in Calcutta in which English was taught. Till that time Sanskrit and Arabic had received chief attention in Government Colleges. Macaulay, then in Calcutta, adopted the views of Dr. Duff with regard to the importance of English, and Lord William Bentinck issued an order recommending English education. At the same time, it was allowed that elementary education should be in the vernacular languages.

The Despatch of Sir Charles Wood in 1854 marks an important epoch in Indian education. Complete Educational Departments were to be organised, and a national system to be commenced. In 1857, amid the tumult of the Mutiny, the Universities of Calcutta, Madras, and Bombay were founded, to which the Punjab University was added in 1882, and the Allahabad University in 1887.

A net-work of schools has been extended over the whole country, rising gradually from indigenous schools to the highest Colleges. Besides Arts Colleges, there are Medical, Engineering, and Law Colleges, a College of Science, Schools of Art, a Forest School, &c.

The following statement shows the progress of education in British India:

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* *England's Work in India*, pp. 113-114.

Year.	No. of Institutions.	No. of Pupils.
1855-6	25,620	396,047
1870-1	41,622	1,016,422
1881-2	94,089	2,451,989
1891-2	141,793	3,856,821
1896-7	152,330	4,375,094

In 1897, Arts and Professional Colleges had about 19,000 students; Secondary Schools numbered 606,963 pupils; Vernacular Schools are attended by 3,724,393 children. In 1890, at the last Missionary Census, the number attending Missionary Schools and Colleges was 279,716.

To the foregoing should be added the pupils attending schools in most of the Native States.

At the census of 1891, there were 12 millions, not under instruction, but able to read and write. The number of readers must now be increasing at least at the rate of a million a year.

Literary Progress.

The Rev. J. Long says that the most ancient specimen of printing in Bengali that we have is Halhed's Grammar, printed in Calcutta in 1778. The *Friend of India* gave in 1820 a list of 27 Bengali books issued from Native Presses during the previous ten years. "Fifteen thousand volumes printed and sold among the natives within the last ten years, a phenomena to which the country has been a stranger since the formation of the first, the incommunicable letters of the Vedas!"

In 1835 Sir Charles Metcalfe removed the restriction on the press.

Sir William Hunter has the following remarks on the literary progress of India:—

"The result (of education) has been a revival of letters such as the world has never seen. On the 31st March, 1818, the Serampur missionaries issued the first newspaper ever printed in the native languages of India. The Vernacular journals now exceed 230 in number, and are devoured every week by half a million readers. In 1878, 5000 books were published in India, besides a vast importation of literature from England. Of this mass of printed matter, only 500 were translations, the remaining 4500 being original works. The Indian intellect is marching forth in many directions, rejoicing in its new strength. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India, than the whole manuscripts compiled during any century of native rule."*

This literary activity, however, is not altogether satisfactory. Although there is an improvement on the whole, the bulk of the issues support the popular mythology, and have a demoralizing

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* *England's Work in India*, pp. 43, 44.

tendency. The late Professor Wilson says that the greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, and craft of the female sex. The writer lately heard of the free circulation, even in the villages of Northern India, of a scurrilous and obscene tract against Christianity. Its frontispiece has a ghastly caricature of the crucifixion, with a legend around it, pointing out the inability of the Saviour to save Himself.

If education leads only to the perusal of superstitions, immoral, and anti-Christian works, it will be a curse instead of a blessing.

Literature is best met by literature. It is cheerfully acknowledged that something has already been done on the other side. Still, contrasted with the wants of the case, the supply is quite inadequate. Not only are Hindu and Muhammadan readers multiplying, but the Indian Churches demand a much larger supply of Christian literature to fit them for taking an active part in the great work of evangelizing their country.

The Value of Christian Literature.

It is the idea of some that a *preacher* is the highest type of missionary; a *literary* missionary stands on a lower plane. The Apostle Paul was the prince of *preaching* missionaries, but he was incomparably more useful as a *literary* missionary. The same remark applies to his fellow-labourer, Luke, whose *Gospel* and *Acts* have been such a treasury to the Church in all ages. Luther, the greatest reformer, though unrivalled as a speaker, did still more by his writings. Baxter and Spurgeon, useful as preachers, have done far more good through their pens.

The Present Position of Christian Literature in India.

It seems to be the idea of most Missionary Committees that the fag-end of a Missionary's time is all that is required for Christian literature. Hindi, a language spoken by 80 millions, has thus fared for half a century. The Publishing Societies are sometimes fortunate in securing a Secretary who is both qualified and enthusiastic; on the other hand it has happened that the work has fallen to a missionary simply because nobody else would take it.

Very inadequate ideas of the difficulties of the case prevail in some quarters. It is thought that Christian literature may be secured through missionaries, with the aid of an Indian helper, making translation a part of their work. As a matter of fact it is in this way that much of the existing Christian literature in the vernacular has been provided. What is the result? A *missionary* Tamil, Bengali, &c. whose style "bewrayeth itself," and is repulsive to non-Christians. Books have been printed which require the help of the English to make them intelligible.

Christian literature varies more or less in different languages, and it is admitted that a few works have been produced which are unexceptionable. On the whole, however, the following remarks hold good.

Dr. Weitbrecht says :—

"The Christian Vernacular books which we have, do all credit to those who produced them; but the mass of them are only first attempts, and stand in great need of revision and improvement, to render them fitted for our present needs, and the rise in the standard of education. Useless will be the pushing of sales, vain all improvement in the get-up of books, only saddening the demand for Christian reading, unless we can improve in the matter of authorship, both by engaging the services of fresh talent and experience, and by developing the gifts of those who already work."*

He has some further remarks on the same subject in his *Descriptive Catalogue of Urdu Christian Literature* :—

"Finally and again: the production and distribution of Christian literature is a distinct phase of missionary work the supervision of which needs *men distinctly devoted to the work.* Till the Church of Christ and its handmaidens, the Missionary Societies, recognise this as an axiom, and till men of recognised ability are set apart for the purpose, our literary work will remain, as it has hitherto, more or less defective. Considering the haphazard manner in which the work of Christian literature has been allowed by missionary authorities to shift for itself, we cannot but be most thankful for the amount of progress made. When we reflect that, generally speaking, the work has been chiefly done as a *parergon* by those whose time was already fully occupied, it is no small matter for congratulation that there should be works on most subjects extant,† all of which contain a great deal that our young Christian communities need to be taught, and some of which put that instruction in a clear and attractive manner. At the same time we cannot but feel that much of the work is more imperfectly done than it need be, and what has been done is not always brought to bear in the most effective manner on the spiritual need of the people." pp. xlvii, xlviii.

Christian literature at present is chiefly provided by scattered units, without any definite plan. The attitude of Tract Committees generally may be described as that of Mr. Macawber, "waiting for something to turn up." A missionary takes a fancy to some book and translates it. Nothing else is offered at the time; it has cost some labour and may do *some* good; so it is printed while works on subjects which would be far more useful are not issued.

The Need of Literary Missionaries.

A savage does everything for himself, and does it imperfectly. Civilization begins with a division of labour. The wonderful

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* *London Missionary Conference Report*, Vol. II. p. 264.

† This applies chiefly to Urdu, which is richest in Christian literature.

discoveries and inventions of the 19th century were largely due to the extent to which specialization has been carried.

In former times every missionary was like a "maid of all work." He was supposed to be preacher, pastor, teacher, doctor, architect, a very *factotum*. Missionary Societies have made some advance. There are now *educational* and *medical* missionaries. But, except in a very few cases, the claims of Christian literature are still ignored. As Dr. Weitbrecht remarks: "*The Church of Christ must enlarge her ideas of Missionary work.*"*

Dr. Weitbrecht brought the subject before the Missionary Conference, London, in an able paper. The Rev. J. Johnston, the Secretary of the Conference, reviewing the proceedings, says, referring to literature:

"It was obvious to all that this kind of work had been too much neglected in the past, and must occupy a place of much greater importance in the evangelistic enterprises of the Church in future.—Vol. I., p. xxxviii.

While Missionary Committees, meeting in London, may not feel the need of Literary Missionaries, Missionaries in India, who know the state of things, entertain a very different opinion.

The following Resolution was adopted in 1890 by the Calcutta, Madras, and Bombay Missionary Conferences:

"*That in view of the spread of Education in India and the growing need of the Indian Churches, it is highly desirable, that Missionary Societies should recognise Christian Literature as a department of evangelistic effort, and that select men, who have shown the requisite ability and inclination, should be set apart for it; being supported, as before, by their respective Societies and reporting to them; but working in connection with Christian Publishing Societies.*"

It was re-affirmed at Madras the present year at a meeting of the joint Committees of the Madras Religious Tract Society and the Madras Branch of the Christian Literature Society, Bishop Gell in the chair.

It has received the cordial support of Bishop Welldon. His Lordship writes:—

"I respectfully and heartily commend to the Missionary Societies of Great Britain, Dr. Murdoch's proposal that Christian Literature in India and elsewhere should be fully recognized as a part of Missionary effort, and that men of culture and ability should, from time to time, be set apart by the Societies to do such special work."

The following Resolution was carried unanimously at the recent C. M. S. Quinquennial Conference:—

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* *London Missionary Conference Report*, Vol. II. p. 263.

"(ii.) That this Conference thinks that, in view of the pressing need of good Christian literature the C. M. S. would act wisely in consenting to the setting apart occasionally of C. M. S. Missionaries for literary work, whether the salary of such Missionary be paid by the C. M. S. or by the B. and F. Bible or other Society; also that some Missionaries be encouraged in the study of the classical languages of India and of Persian."

The tracts and books of Publishing Societies may be compared to the missiles of modern military warfare. At present they represent the old "Brown Bess," instead of the Martini rifle. The improvement in arms of precision was brought about by appointing specialists to this particular duty; but no such steps have been taken, as a rule, by the Missionary Societies. The British and Foreign Bible Society has shown more wisdom; every effort has been made to improve Bible translations. The best scholars have been set apart for years to this work.

The Duties of a Literary Missionary.

These are thus summarized by Dr. Weitbrecht:—

"Who is to watch the needs of his province, to inquire after literary workers, native and European, to suggest to them the part that each shall take, to unify and press forward the production of Christian books in each of the great languages of India? *We must have* Literary Missionaries, one at least for each language area."*

Instead of several individuals working independently, an experienced Missionary, with the necessary qualifications, is required to unify the whole, and turn the combined labour into the best direction.

He may engage in literary work himself; but his main duty would be to survey the field and seek to turn to most account the Indian and European talent available. He should know which tracts and books are most wanted, and who are most competent to prepare them.

After MSS. have been accepted, the Literary Missionary should know how to present them in the most attractive form. He cannot, at first, be expected to have paid attention to such matters, but during his furloughs he may gather hints.

One great difficulty is that few Indian presses can print woodcuts clearly, greatly detracting from their value. At home special workmen are employed on important works. Indian printers are paid by piece work, and their great object is to get through it as quickly as possible. Still, a good deal may be done by patient watchfulness.

Not half the battle has been won when the publications have been laid on the shelves of the Depository. The more difficult

* *Conference Report*, Vol. II. p. 264.

task remains of getting them into effective circulation. Valuable hints can be gained from watching how tracts and books are received. One great obstacle to be overcome is the apathy of most Missionaries. The present circulation is largely effected by a few, while the majority do nothing.

For this state of things, there are two remedies:

1. *A succession of new attractive publications should be brought to the notice of Missionaries.*—Without this, the circulation must suffer. The shelves of Publishing Societies are, in some cases, laden with tracts and books, some of them twenty years old and poor in get-up. Such it is almost impossible to sell.

2. *The Literary Missionary should seek to interest all Mission Agents in the circulation of Christian Literature.*—The practice of the Basel Mission should be the aim:

"Every preacher of the Gospel, Missionary or Catechist is in the habit of offering tracts or Bible portions for sale."

It is not expected that the Literary Missionary should spend his time in office work, and attending to details. These should devolve upon the Superintendent. Still, the Literary Missionary should know whether the circulation is going on satisfactorily. This can be ascertained at a glance by a good system of Returns. The Literary Missionary should be the main spring of the whole.

The Co-operation of Missionary Societies Indispensable.

There are two strong reasons why the Publishing Societies cannot provide Literary Missionaries:—

1. *If Publishing Societies attempted to support them, it would absorb all their funds and leave nothing for printing.*

2. *Even if they could meet the expense, they could not find the men.*—The work requires special qualifications which can be tested only by experience. Men sent out on a peradventure might prove costly failures.

On the other hand there are strong reasons why Missionary Societies should co-operate:—

1. *Their own Missions would be benefited by a copious supply of Christian literature of the best description, without any expense for printing.*

2. *Intelligent men would take an increased interest in the work of the Societies.*—The Literary Missionaries would report their work to their Societies, and they would have the credit of helping on the cause on a great scale. It is true that there are some narrow-minded men who would have the labour of their Missionaries confined to their corner of the vineyard, but such are not the most liberal supporters of Missions.

Appeal to the great Missionary Societies.

The various Missionary Societies may be regarded as one combined army, seeking the conquest of India. It is suggested that *each should give one man to act as Literary Missionary in some important field.*

A commencement might be made as follows:

Baptist Missionary Society,	Bengali.
London Missionary Society,	Hindi.
American Presbyterian Board,	Work among Muhammadans.
Church Missionary Society,	Tamil and Telugu.
The Wesleyan Missionary Society,	Educated Hindus.

The claims of Marathi will be brought before the American Board.

The importance of each field will next be noticed.

THE CLAIMS OF BENGALI.

Next to Hindi, Bengali is the language spoken by the greatest number in India. It has other claims to consideration. In modern times it has produced the leading Indian political and religious reformers. As the vernacular language of the capital, it also exerts an influence.

The early Baptist Missionaries, as far as their means allowed, sought to provide Bengali Christian literature; but since the establishment of the Calcutta Christian Tract and Book Society in 1823, it has been the chief source of supply. In some respects it has done excellent service. It has an admirable series of evangelistic leaflets and short tracts, widely circulated; but it has largely failed to build up a Bengali Christian literature. Notwithstanding the great increase in the number of readers, the proceeds of vernacular sales during the last thirty years have shown no increase. They have oscillated slightly above or below Rs. 1,200.

Recent Reports of the Society explain the main cause.

The Report for 1895-6 says:—

"The work of the Tract Society has grown to such an extent that it is no longer possible for a Missionary, as Honorary Secretary, to give the requisite time and thought necessary to carry on the work efficiently." p. 2.

The Report for 1896-7 says:—

"Last year we suggested the need of a gentleman who could give all his time to the work of this Society. During the year your Committee asked the London Tract Society to help them in this direction by giving an additional grant to meet the expense of a paid Secretary. The R. T. S. was sympathetic, but held out very little hopes of being able to help in this way. However we do not despair, God will supply the needs of those who trust in Him. A Society which sends out one million publications in

a year, cannot be left to the spare time of an Honorary Secretary. At a late meeting of the Calcutta Missionary Conference, the need for something more to be done to supply wholesome reading to the people of Bengal was considered, and a strong recommendation was sent to the Home Societies asking for help in this direction, so that we may hope that progress is being made." p. 1.

The Report for 1897-8, the last, says :—

"Your Committee much regret that they cannot report any definite progress has been made in the matter of providing a man to carry on and develope the publishing side of the Society's work. None can deny in view of the growing needs of the Bengali community and the fact that they look to us—and have a right to look to us—to supply them with pure and wholesome literature that this is a matter which calls for our earnest prayers and hearty co-operation that it may be brought about in the not far distant future. 'Much as an Honorary Secretary may desire to do the work, and heavy as he feels the burden laid upon him, it is absolutely impossible for him to grapple with its increasing demands in any adequate way.'" p. 3.

The case is fully stated in the following Resolution of the Calcutta Missionary Conference, held on the 24th January, 1898, at a meeting when Lord Kinnaird was present:

Inter Alia: The following Resolution was moved, seconded, and unanimously carried :—

1. Whereas there is passing into circulation from the numerous presses of Bengal a continued and large flow of non-Christian and anti-Christian books, of which a catalogue is published quarterly in the Calcutta Gazette, a flow with which the small number of Christian books bears no proper proportion :—

2. Whereas large numbers of novels, detective and other sensational stories and infidel books from England are circulated in this country :—

3. Whereas, the number of readers, both Christian and non-Christian throughout Bengal is greatly increasing, year by year, as education spreads over the country :—

4. Whereas, the willingness of non-Christians to read Christian books is becoming more and more patent; and books, as regards suitability, number and variety, either in English or the Vernacular, are utterly insufficient for the requirements of such readers :—

5. And whereas, all the missionaries in the mission field, attached to the various missions labouring in the country, are, both themselves and their assistants, so occupied with other mission labours, as to have little time or opportunity to produce such books, even if they knew properly what books were needed :—

Therefore, the Calcutta Missionary Conference after full consideration of the matter, resolve that there is a great urgent need in Bengal for a gentleman of a missionary spirit, with special qualifications, to be set apart to take charge of the production and dissemination, by sale or otherwise, of literature suited to the necessities of the 70 millions of Bengal and worthy of the missionary enterprise of the Christian Church

for their evangelization; and that an earnest appeal be made to the Religious Tract Society, the Christian Literature Society, and the Sunday School Union, and failing them to the various Missionary Societies represented in this Conference, to provide the man and the means of his support.

Application was first made to the Religious Tract Society for a grant of £250 a year to support an agent; but no hope was given that it would be forthcoming. The total grant to Calcutta is about £250 a year,* and if it was spent on an agent, there would be nothing left for publications, rendering him practically useless.

Proposed Application to the Baptist Missionary Society.

As the Religious Tract Society cannot assist, the only alternative is to apply to one of the great Missionary Societies.

The Baptist Missionary Society suggested itself for two reasons. No other Society has done so much for Christian literature in Bengal. By means of its press and its missionaries like Dr. Yates, Wenger, and Rouse, it has rendered most essential service.

Among its missionaries now in the field there is one peculiarly qualified for the work. He bears the historic name of William Carey. The writer's first acquaintance with him was when he was stationed at Barisal. There he took a warm interest in the circulation of Christian literature among the students attending a large Hindu College. He next met him as an enthusiastic Sunday School worker. Lastly, he was greatly pleased with the get-up of a *Children's Paper* in Bengali, commenced by Mr. Carey. He has also published a Bengali Hymn Book with music.

It may be objected that the Society already gives the services of Dr. Rouse, but both his eye-sight and general health are precarious. Over-work would soon put an end to his labours. There is important work to be done to which he cannot possibly attend.

At a meeting of the Committee of the Bengal Branch of the Christian Literature Society, held in Calcutta on the 14th March, the Rev. Dr. K. S. Macdonald in the chair, the following Resolutions were passed unanimously.

1. That this Committee re-affirms the Resolution of the Calcutta Missionary Conference, passed on the 24th January 1898, as to the great urgent need for a gentleman of a Missionary spirit, with special qualifications to be set apart to take charge of the production and dissemination of Christian Literature in Bengal.

2. As the Rev. William Carey, of Dacca, is believed to possess in a high degree the necessary qualifications, resolved that the Baptist Missionary Society be asked to set him apart for Christian literature in Bengal, he retaining his connection with the Society, and being supported by it as before.

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* This year £200.

3. That Dr. Murdoch be authorised to bring the proposal before the Committee of the Baptist Missionary Society.

The Resolutions were moved by the Rev. C. Jordan, Secretary of the Bengal Branch, and seconded by the Rev. A. W. Young, Secretary of the Calcutta Christian Tract Society. Among the members present were two ex-Secretaries of the Calcutta Tract Society.

The Resolutions are general, and leave Mr. Carey free to work with any Society. The appointment of a Secretary to the Bengal Branch of the C. L. S. rests with the Home Committee. This can be settled after the Baptist Missionary Society has consented to set Mr. Carey apart.

As the Baptist Missionary Society has given the Rev. Timothy Richard to Christian Literature in China, it is hoped that it will confer a similar boon on India.

THE CLAIMS OF HINDI.

Of all the languages of India, Hindi is spoken by the greatest number. It is the vernacular of about 80 millions, and the prevailing language in the valley of the Ganges till the river bends southward in Bengal. Throughout an area of more than 248,000 square miles, it is the language of the great mass of the population. It may be considered the nearest representative of the Sanskrit, and more nearly copies its bold and stately character.

The Hindi-speaking population of India has been for centuries under Muhammadan rule. This led their language to be neglected for Urdu, containing an infusion of Arabic and Persian, better known to their Muslim masters. It was also the language of the *country* rather than of the *towns*, which partly led it to share the same fate at the hand of Missionaries. At present, there is a popular movement to have it recognized as the language of the public offices.

The Agra Tract Society was established in 1848 through Sir William Muir, who became its first President. During the Mutiny in 1857, the whole of the Society's stock was destroyed. The transfer of the seat of Government of the North-West Provinces from Agra to Allahabad, rendered the latter more central, and the Society's head-quarters were removed thither in 1858. A new title was also assumed—that of the North India Christian Tract and Book Society.

For many years the operations of the Society were on a very limited scale. Between 1848 and 1868, the average number of Hindi Publications issued was only about 16,000 a year.

The work of the Society gradually increased. Among those who promoted its development may be specially mentioned the

Rev. Dr. W. F. Johnson and the Rev. T. S. Wynkoop. The latter was Secretary for some years while a Missionary in India, and latterly while Secretary of the North India Bible Society, during both of which terms he gave a great impulse to the Society's work. Still, in the Report of the North India Tract Society for 1896, he thus states the case :—

Hindi Christian Literature.

"An examination of the Vernacular Publications of the N. I. Tract Society, as given further on, will show a list of Christian books in the Hindi language quite pitifully small. Among these the principal are :—

Satmat Nirúpan, Inquiry concerning the True Religion, 316 pp.
Mat Parikshá, Examination of Religion, 258 pp.
Shat Darshan Darpan, Hindi Philosophy Examined, 351 pp.
Srí Yísú Khrist Charitr Darpan, Mirror of the Life of Christ, 392 pp.
Khrist Charitr Amrit Pustak, Life of Christ in Poetry, 340 pp.
Mukti-Muktáwalí, Life of Christ in Verse, 77 pp.
Yátrá Swapnoday, Pilgrim's Progress, 397 pp.
Mumuksh Brittánt, Indian Pilgrim, 231 pp.
Commentary on St. Mark, 239 pp.
Barth's Scripture History, Parts, I, II. 252 pp.
Barth's Church History, 293 pp.
Dharm Díwákar, Evidences of Christianity, 181 pp.

Add to these the *Peep of Day*, and *Line upon Line*, a few larger tales, such as *Phulmaní and Karuná*, *Story of Sukní*, *Story of the Baba's Followers*, *Faith Victorious*, and you have named nearly the whole of the Christian Literature available in the Hindi language. No Concordance to the Scriptures, no volume of Introduction, or Helps to the Study of the Bible; only one Scripture Commentary on St. Mark; no books of Private or Family Devotions; we have the Holy Scriptures and several excellent collections of Hymns and Psalms; but beyond these almost nothing for the development of a higher spiritual life among Christians who read only Hindi.

"The development of a Christian literature in Hindu is left almost entirely to our own North India Tract Society. And the earnest attention of all who wish to reach with the printed page the great masses of the people who know only the Hindi is earnestly invited to this subject. The difficulty is not chiefly in printing or circulating what is needed; it is rather of obtaining the necessary books to print. Those who can write in Hindi are few, and as a rule are busily occupied with other duties. But it is hoped that this appeal will not be made in vain." pp. 12, 13.

At the close of 1897, owing to the pressure of other duties, Mr. Wynkoop felt himself obliged to resign the office of Honorary Secretary which he had held for four years. In the Report for that year, he thus expresses the importance of the Society and the need of wider plans for the extension of its work :—

"The retiring Secretary begs to thank the members of the Executive Committee and all others who have co-operated with him so heartily in managing the affairs of the Society especially in the preparation of the tracts and larger volumes which have been published; and to express again his sense of the great importance of the work which falls to this Society. Every year of progress in India adds new emphasis to the demand for an adequate Christian literature, both for setting forth to non-Christians the appeal of Christianity, and for building up the rapidly increasing Christian community in faith and piety. With the advance of education, both in Missionary and Government Schools, many thousands are learning to read; what books shall they read? Religious thought in India is largely unsettled; the philosophies and superstitions of the past are losing their hold upon it; by what books shall its new development be guided? The Christian converts whom God has given us are already numbered by the hundred thousands; without an adequate Christian Literature, how shall they be trained in knowledge and devotion? These questions, always urgent, are now pressing for immediate answer. The foundations of such a Literature have been well laid; it is for us wisely and earnestly to carry on the good work.

"The present year will close the first half century of the North India Tract Society, which was instituted in the year 1848. The record of the past is honorable. But if we, and those who follow us are alive to the opportunities and necessities of our high calling, the immediate future will witness a great expansion of our work. The instant duty of the hour is to lay wider plans, and secure the larger resources which will be needed to carry them out. To this let every Christian man give to the Tract Society his counsel and his prayers."

Instead of "a great expansion of work," the year 1899 begins with the position of things worse than ever. The Rev. Dr. J. M. Alexander, the Society's Honorary Secretary, besides his own Missionary duties, has the Secretaryship of the North India Bible Society. Dr. Alexander will do what he can, but under such circumstances it is impossible for the North India Tract Society to receive the attention it requires.

Proposed Literary Missionary to watch over the Development of Hindi Christian Literature.

Mr. Wynkoop rightly suggested that the close of the first half century of the work of the North India Tract Society should witness "a great expansion of the work and wider plans." This can be secured only by a competent Missionary being set free to devote his entire time to aiding in the production and circulation of Hindi Christian Literature.

The Society to be invited to furnish a Literary Missionary.

The work should be so distributed that each great Society may be asked to give only one man. If the Baptist Missionary Society

set apart Mr. Carey for Bengali, it cannot be expected to give another for the North-West Provinces.

The American Presbyterian Board of Foreign Missions is asked to give Dr. Wherry for work among Muhammadans. The only Society to which an appeal can be made is therefore the London Missionary Society. Happily it has a competent Missionary, willing to undertake the work,—the Rev. Edwin Greaves of Benares. He came out to India in 1881, and has been a diligent student of Hindi as shewn by his Grammar of the language and other writings. He is the author of a Life of Christ, in "language understanded of the people," which has passed through three editions. He has also shown his interest in the circulation of Christian literature by his management of the Benares Book Depôt.

It is granted that he is usefully employed in his present position; but a much wider and more important field would be presented if he were set apart to watch over the development of Christian literature among a population of eighty millions. That such an onerous duty should have been left for more than half a century to an Honorary Secretary, with his own important duties, does not give one a high idea of the wisdom with which, in some respects, Missionary work is conducted.

It is to be hoped that the London Missionary Society will supply this great need.

THE CLAIMS OF ISLAM.

Among the forces arranged against Christianity, Islam presents the most compact and impenetrable front. Little impression has yet been made upon its two hundred millions. In countries under Muhammadan rule, work among them is carried on at a great disadvantage, for, according to the Koran, death is the penalty of apostasy. But even in India many Missionaries have passed them by on the other side as comparatively hopeless, while some attempts to reach them have done more harm than good from the manner in which they have been prosecuted. Dr. George Smith justly says:

"The great work to which the providence of God summons the Church in the second century of Modern Missions is that of evangelizing the Muhammadans."

The Church Missionary Society, realising both the importance and difficulty of the work, resolved to set apart the Rev. J. E. Johnson of Benares, for work among Muslims; but before he could take it up, he was driven from the field by ill-health.

Happily the American Presbyterian Board of Foreign Missions has lately sent out again to India, the Rev. Dr. Wherry, well-known as the author of a *Commentary on the Koran*, the very

useful tract, *The Sinless Prophet*, &., A request has been made to this Board that he should be allowed to devote himself to work among Muhammadans.

The following disposal of his time is suggested:

During the hot season, when out-door labour must be largely discontinued, Dr. Wherry might be engaged in preparing *short papers* for general circulation in places where special services for Muhammadans were to be held; *tracts* on questions which would be raised by enquirers, and perhaps a few *larger publications*. Islam, like Christianity, is a "book religion." The Koran occupies such a prominent place among Muslims, that the press well deserves a good deal of attention.

But the great aim of such publications would be to prepare the people for the spoken addresses of Dr. Wherry, and to deepen any impressions produced.

The cold season might be spent in visiting, in turn, the principal Mission Stations in the Punjab to hold special services for Muhammadans. Dr. Wherry would have the co-operation of the resident Missionaries, and he might be assisted by a band of labourers specially qualified for the work.

A most important part of Dr. Wherry's duties would be to give a full account of his experience. The lines of argument taken, the illustrations used should be stated, with their effects. It would probably be found that in some cases inferences were drawn which were not intended; that lines of thought supposed to be powerful had little weight, and *vice versâ*. Before leaving a station, Dr. Wherry would make suggestions to the resident Missionary for the continuance of the work.

The papers prepared by Dr. Wherry and his annual review would be of great value to Missionaries labouring among Muslims all over India.

It is well-known that the Queen of England has more Muhammadan subjects than the Sultan of Turkey. At the last census of India, they numbered 57 millions. They are scattered, more or less, all over the country; but, except in the Punjab, they are in a minority compared with the Hindus. In the Punjab, on the contrary, in 1891, they numbered 11,634,192 against 7,743,477 Hindus. During a recent visit to the Punjab, I heard from all quarters that the work among Muslims was never more hopeful than at present. It is most desirable to take advantage of such a state of feeling. India, with its religious liberty, is the best field for Missionary effort among Muslims.

It is hoped that the American Presbyterian Board will consent to thus utilizing Dr. Wherry's special gifts.

THE CLAIMS OF THE TAMIL AND TELUGU MISSION FIELDS.

Tamil Missions are by far the oldest and most important in India. In 1890, Tamil Christians numbered about 175,000. The Telugu Missions were long apparently barren, but a rapid increase took place, and the Telugu converts, amounting to 120,000, now rank next to the Tamil. In 1890 the total number of Indian Christians, excluding Ceylon and Burmah, was 559,661. The Tamil and Telugu Christians, amounting to 295,000, formed more than one half, leaving 264,000 for converts from all other nationalities.

Besides the Indian Christians, the Tamil field has a Hindu and Muhammadan population of about 15 millions, while there are nearly 20 millions of Telugus.

The Tamil Mission field deserves special attention because here the problem of a self-supporting and self-propagating church ought first to be solved.

A commencement has been made in raising up a Tamil Christian literature. The Madras Religious Tract and Book Society, established in 1818, is the oldest Institution of the kind in India, and its operations are on the largest scale, the circulation amounting to about two millions against a total tract circulation of about 4½ millions.

Although Tamil Christian literature contains some publications of great merit, on the whole it might be greatly improved, and made a much more valuable evangelistic agency than at present. The Society circulates monthly 100,000 Tamil leaflets. Many of them have been elicited by the offer of a reward of Rs. 5 for those accepted. The competitors have been chiefly mission agents of an inferior grade, and it is lamentable that an effort so wide-spread should be of an inferior character. Very much more might be done than at present in "singing the Gospel." Tamil literature still lacks many publications which would be most useful in deepening the spiritual life of the Church.

The position of Telugu literature, as might be expected, is far below that of Tamil. There are great gaps to be filled up.

The remedy for the present state of things is for a Literary Missionary to be appointed, who can devote his entire time to the production and circulation of Tamil and Telugu Christian literature.

The Society to which application may most fitly be made is the Church Missionary Society, some of whose most important Missions are included in the Tamil and Telugu country.

One part of his duties, if so disposed, might be the editing of *Progress*, which has a monthly circulation of about 3,000 copies all

over India. It fills a useful place, and, with the aid of a half-grant of paper from the Religious Tract Society, it is self-supporting. There is room for a journal of a higher character, but *Progress* ought to be maintained, if possible.

While the Madras Tract Society would receive most attention from the Literary Missionary, some supervision might also be given to the Madras Branch of the Christian Literature Society. It supplies the Mission Schools with suitable books and supplements, in various ways, the work of the Madras Tract Society.

The following Resolutions were unanimously adopted by a Sub-Committee of the Madras Tract Society and the Madras Branch of the Christian Literature Society, February 7th, 1899:

"That the Church Missionary Society be approached through its Corresponding Committee in Madras, with the request that it appoint one of its missionaries to literary work in Madras.

"That in the event of the C. M. S. complying with this request, the Home Committee of the C. L. S. be respectfully asked to appoint such Missionary Joint-Secretary of its Madras Branch, and the Madras Religious Tract and Book Society be asked to appoint the same gentleman as its Secretary."

THE CLAIMS OF EDUCATED HINDUS.

When Lord William Bentinck, in 1835, passed a Resolution encouraging the study of English, a new factor was introduced, which exerted a most important influence over the country. At present there are in India about one hundred Arts Colleges attended by nearly 20,000 students, while the secondary schools contain about 600,000 pupils. "Canst thou speak English?" now corresponds to the "Canst thou speak Greek?" in the times of the apostles. English-speaking Indians are reckoned by the million, and are the chief leaders of public opinion.

It is most desirable that a competent missionary should give his undivided attention to this important class, and seek, both through the voice and the pen, to guide it aright. This is no easy task, for many of them, puffed up by their superiority over their countrymen, suppose themselves to be "wiser than their teachers."

To win their respect, a missionary should have a good University position. Happily at present there is a young Wesleyan Missionary, the Rev. E. W. Thompson, of Mysore who possesses in a high degree this qualification. He is a Master of Arts in Logic and Philosophy of the University of London. By his able examination of Swami Vivekananda's writings, he showed his fitness for the work.

It is allowed that further study is necessary.

The outworks of Hinduism have been abandoned by educated Hindus. Only women like Mrs. Besant defend idolatry, or Kali

worship like Miss Noble. The retreat is to Vedantism as the last stronghold of Hinduism. It is very desirable that it should receive further study on the part of Mr. Thompson. A year might be spent with profit at Benares. In addition to some acquaintance with Sanskrit, there might be a course of reading suggested by Sir Monier-Williams and Principal Fairbairn.

Mr. Thompson should watch the course of educated Hindu thought as exhibited in the press, in periodicals like the *Brahmavadin*, *Awakened India*, &c. and in separate publications like *Lord Gouranga*. It might be met by *Short Papers* for free circulation, *Present Day Tracts*, and larger works where necessary.

Madras should be his headquarters, and most of his writings might be published by the Madras Branch of the C. L. S. With its very numerous students, Madras presents great openings for usefulness. He might lecture as well as write, and visit occasionally important mofussil stations.

On the importance of the work there cannot be a doubt. It seems providential that a missionary, with the necessary qualifications, should be found, and it is hoped that the Wesleyan Missionary Society will furnish its contingent to the scheme which it is sought to inaugurate.

Of course, Mr. Thompson must continue at Mysore till relieved by the return of Mr. Gulliford.

CONCLUDING APPEAL TO MISSIONARY SOCIETIES.

The words of Tennyson apply emphatically to India:

"The old order changeth, yielding place to new."

As has been said, "The India of Lord Ellenborough and the India of to-day, differ as widely as the England of Queen Anne and the England of Queen Victoria."

This difference should be recognised by Missionary Committees. It is said in commendation of some of old, "They were men that had understanding of the times to know what Israel ought to do." The same qualification is greatly needed by those who direct missionary operations.

A remark of Dr. Weitbrecht has been quoted:

"*The Church of Christ must enlarge her ideas of Missionary work.*"

The need of *Literary* Missionaries as well as *Educational* and *Medical* Missionaries should be recognised, though not on the same scale.

But abstract Resolutions are not enough: the great Missionary Societies should carry them out practically. Five important spheres of usefulness have been described: as it asking too much,

that five great Missionary Societies should each give one man to occupy them?

It may be pleaded that the men are required by the Societies for their own corners of the vineyard; but "Where there's a will there's a way."

The writer is encouraged by the signs that the importance of Christian Literature in India and China is gradually being recognised.

It was acknowledged forty years ago by the United Presbyterian Church of Scotland, which has for all these years paid half my salary. The same Church also supported Dr. Williamson in China while engaged in the same work. When Dr. Williamson was taken away, the Baptist Missionary Society set apart the Rev. Timothy Richard, who has been a most successful labourer in the same cause. The Rev. Dr. Weitbrecht's papers have had a considerable influence upon members of the Church Missionary Society. It is proposed that the very modest request for Literary Missionaries in the foregoing appeal should be laid before the Committees of the Missionary Societies by a deputation from the Religious Tract Society and the Christian Literature Society for India, and from "the signs of the times," it is hoped that it will be successful.

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